3: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

In the first case the answer is easy. The Wakhis are certainly 563
of totally distinct stock from the Burusho. Much more difficult
is the question of the relation of the Burusho and the Shina-speakers.
My visual impressions would lead me to regard the Shèn of lower
Nagir as an essentially different people from the Burusho of Hunza.
They seem to me to represent a distinctly lower type in regard to
apparent mentality and sanitary ideals. A large proportion of the
child-population of Minapin and the villages below it are cretinous
in appearance and dirty in person. I have not had an opportunity
of comparing the people of the Hunza Shèn villages of Hindi and
Mayun, either with their Nagir *vis à vis* or with their Burusho fellow-
"nationals". How far again is there any difference between the 184
Burusho of Hunza and the Burusho of Nagir? That is a question 517
which I cannot answer from any adequate personal observation; 361
but it is the general impression among European visitors that there
is a marked difference in temperament between the two peoples.
The Hunza Burusho are felt to be a happy and cheerful people,
their Nagir counterparts give an impression of something approaching
sombreness and depression. This alleged difference is attributed to
the effect of living respectively on the sunny and on the shady, in
winter almost sunless, side of the valley. It might also be in part
attributable to political conditions or religious outlook.

There is a further criterion which is of dubious value, but may be 125
worth brief mention here. In 1924 I took a number of anthropometrical 141
measurements of men of all parts of the Gilgit Political Agency.
The subjects were members of the Gilgit corps of Scouts, and so
were all men in their prime, mostly in early manhood. These measure-
ments were recorded uninstructedly according to an antiquated scheme
of Topinard's and modern experts have judged them not worth wasting
time and labour on, but they were taken on a consistent technique and
are therefore comparable among themselves. I shall quote here only 141
measurements which, in the nature of things, it seems probable are rea-
sonably correct. The figures given are averages obtained by dividing
the sum total of measurements in each case by the number of subjects.

8:Clark N-5 (1948-1951) 1963
AV7 Burusho AV7
Hunza

[P.42-B]

125 One evening, I took a census of the
165 nine teen-age boys in my wood-carv-
[123] ing school. Of these, all from well-to-
do households, how many had seen
death in their immediate families?
165 Here was the roll:
551 Gohor Hayat: mother, three brothers, two sisters; Sherin Beg: one brother, one sister; Nur-ud-Din: mother, two brothers, two sisters; Md. Hamid: mother, one sister; Burhan Shah: one brother, one sister; Nasar Md.: mother, two brothers, one sister; Mullah Madut: two brothers; Suleiman: one brother; Ghulam Rasul: father. In a country fabled for the long lives of its inhabitants, these are depressingly typical Asian statistics.
165 Moreover, there is little reason to be-
576 lieve that any of the old men are really as old as is claimed.

"How old are you?" I once asked a venerable patient.

"Ninety, Hazoor!" he answered.

"How do you know you're ninety?"

"Well, Hazoor, my hair is white, and I know I'm very old, and ninety is very old, so I must be ninety."

[124] My teen-aged assistant, Gohor Hayat, broke in impatiently, "Why do you
[217] waste time asking such questions?
[212] You know there are no records, because so few of my people can write!"

I had thought the old man might have a way of keeping count. "How old are you, Gohor Hayat?" I asked.

Gohor Hayat responded loftily, "I'm

[Text continues on p. 43-C]